

THE NEW TIMES

"Ye shall know the truth, and the truth shall make you free" - John 8:31

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THE TYRANNY OF GOVERNMENT

by Eric D. Butler

Ever since men have formed governments to regulate the affairs of their societies, they have been grappling with the problem of how to control the natural tendency of all governments to increase their own powers. Government has been compared with fire - a good servant but a dangerous master. The Greek and Roman philosophers grappled with the problem. No satisfactory answer was provided until the arrival of Christianity.

Early in his career, C.H. Douglas, author of Social Credit, considered that opposition to his financial and economic proposals, practical though they were, would not be overcome until the individuals in society learned to control their governments. Douglas's political proposals were even more ideal than his finance economic proposals. He insisted that individuals had to be made personally responsible for their votes. He outlined a number of proposals concerning how this could be achieved. The future of the world depends upon realistic political reforms.

The genius of Douglas was revealed in his analysis of the nature of Reality, which he stressed was Trinitarian, and the basis of English constitutional development. The subject is so important that we are devoting much of this issue to an essay by Edward Rock, Chairman of the Christian Alternative Movement. We are making arrangements for Edward Rock's essay to be subsequently published in booklet form, ensuring that it is more readily available for study by those who wish to make a realistic contribution to political and economic debate.

In this special issue of *The New Times* we are also publishing relevant material from Douglas concerning the importance of practical political reform as an essential preliminary to financial and economic reform.

We are also pleased to announce that an updated version of the Social Credit Advanced Training School has been prepared to assist those who are serious about equipping themselves for what could be the decisive battle to preserve and expand Christian civilisation. Details of this programme are to be obtained from Box 1052J, G.P.O. Melbourne.

As Douglas correctly stressed, a monopoly of financial and economic power can only be broken by a practical political strategy developed for that end.

It is worse than futile to continue with the type of political activity that has failed to halt the breakup of civilisation.

Mankind is entering a new phase of the ongoing battle to preserve and expand freedom.

OUR POLICY

To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.

To defend the free Society and its institutions - private property, consumer control of production through genuine competitive enterprise, and limited decentralised government

To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.

To oppose all forms of monopoly, either described as public or private.

To encourage all electors always to record a responsible vote in all elections.

To support all policies genuinely concerned with conserving and protecting natural resources, including the soil, and an environment reflecting natural (God's) laws, against policies of rape and waste.

To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

TRINITARIANISM

THE WEAPON OF CHRISTIAN FAITH IN POWER POLITICS

by Edward Rock, Chairman, Christian Alternative Movement

The authority of the Godhead is in the function of Father, Son and Holy Ghost. The policy (works to be achieved) the Godhead desires for the world was clearly given in the ministry of the Son, our Lord Jesus Christ, and is contained in the prayer he instructed his disciples to pray. That prayer contains the clear injunction for us to pray that all earth's institutions come under the authority of God, *"thy kingdom come, thy will be done on earth, as it is in heaven."*

In that petition, among other things, we are called on to seek perfection in the working of those institutions which directly effect the housekeeping of the world, *"give us this day our daily bread"* *"And forgive us our debts, as we forgive our debtors."*

The main incentive for writing what follows are the prayers of those faithful who have been praying for some years, *"that both money and government may become the servants of the people, under the authority of Jesus Christ our Lord."*

That prayer is offered knowing it is impossible to build a Christian society without including a Christian Financial Policy administered by Government composed of individuals who answer the description of Christ, *"He who is greatest amongst you, shall be your servant!"*

It is hoped this small contribution will help establish the clear distinction between the two conflicting sources of authority Christ outlined in Matthew 6:24. *"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon,"* as integral to fulfilling the command, *"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost."* Matthew 28:19.

The Christian church is the only institution on earth that can both fulfill the Trinitarian command and teach how the power of mammon can be made subservient to the authority of God.

TRINITARIANISM - A BRIEF INTRODUCTION

Wherever there is the Father there is also the Son and the Holy Spirit. Wherever there is the Son there is the Father and the Holy Spirit, and wherever there is the Holy Spirit there is also the Son and the Father. Where there is one there is all three, and where there is three there is one.

In the mystery of the Holy Trinity lies every answer to authority on earth. Only when those who rule on earth accept God as Father, Son and Holy Ghost, and diminish themselves in service to, and fearless defence of the Holy Trinity as the entity which governs above all forms of government in Church and State, will the objective of Christ's prayer, *"thy will be done on earth, as it is in heaven,"* be fulfilled.

Before the life and ministry of Jesus Christ where there should have been understanding of the Holy Trinity, this truth found no acceptance in those who had elevated themselves above God and their fellow man. This was the complaint of Christ to those who challenged his claim to be the Son of God. *"Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, he would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"* John 5:45, 7. In Moses' writings, Christ was not there in name, but he was there as a member of the Holy Trinity.

When at the end of that tremendous debate between Christ

and the religious leaders recorded in John 8, which basically was about his function within the Holy Trinity, Christ simply stated *"Before Abraham was, I am,"* the reaction of the religious leaders was such they sought to kill him on the spot.

Just prior to his resurrection Christ explained to the disciples the role of the Holy Spirit integrated with the Father and the Son. *"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father he shall testify of me."* John 15:26. Time and again he told them how he, Christ, proceeded from the Father. Now he was telling them the Holy Spirit, *"whom I will send unto you"* also proceeded from the Father. He also told them, *"I and my Father are one."* John 10:30. Christ established the Holy Trinity on an unchallengeable foundation.

The Holy Trinity, Father, Son and Holy Ghost, three in one and one in three is both singular and plural, covering every aspect of power and authority. Not only was it through Christ, but of necessity through the Father and the Holy Spirit that *"All things were made by him; and without Him was not anything made that was made."* John 1:3. In creation, in the exercise of power, not one person of the Holy Trinity can be excluded from the other. To do so would destroy the authority of all three persons. It would divide them from the substance of their authority, which is the whole of creation. The Athanasian Creed pinpoints the vital truth; *we worship one God in Trinity, and Trinity in Unity; neither confounding the Persons nor dividing the Substance.* The substance of the spiritual trinity cannot be divorced from what has been created. The three that are one are also at one with creation. Their power breathed into every aspect of the material and spiritual universe is the source of life.

To understand how God's design for His kingdom on earth works, the subject of trinitarianism must be treated not only as an expression of the spiritual Godhead, but also as the source of all power through which the life forces of the world are maintained, which man must either obey or suffer the consequences of disobedience.

The source of all truth and power finds expression in these nonnegotiable laws governing creation. If man acknowledges that foundation he is then invited to adopt laws governing the exercise of power socially which if followed resolve all human relationships between individuals and nations as successfully as the laws that sustain the universe.

No matter how much man attempts to play God the foundation established by God in creation will remain. The sun will always rise each day, as will the change of seasons take place as God decrees. Equally when man born in the image of God is subjected socially to laws not of God, those social laws, which are immutable, prevail. It is the role of the Christian church to pronounce the truth about those laws and not attempt to retreat into a spiritual vacuum preaching only against minor sins and immorality while ignoring the greater questions governing the use of power.

THE TRINITY IN CREATION

The hand of God in Trinitarian mode is writ large in creation. Although the main purpose of this study is to examine how the Holy Trinity functions in the exercise of power used in the earthly trinity of politics, economics and finance, it is necessary first to build on the foundation God established in creation. The pattern of three sovereign persons united into one sovereignty is repeated time and again in that physical creation we call earth.

In modern education these Trinitarian factors, glaringly obvious in the simplicity of their truth, are not even discussed. Such criticism is not only applicable to secular education captured by those who reject evidence of creation as the ravings of the simple minded, but applies equally to educational institutions under the control of the Christian church. It is time the overwhelming evidence is given its God-ordained place.

"In the beginning God," created the world in three distinct forms as a trinity, the heavens, earth and sea, each separate, each functioning separately, but in their different functions a unity in trinity, each accessible to man as a source of life and unity with God. The heavens are the habitat of sun, moon and stars. The earth is composed of solids, liquids and gases. All physical life on earth depends on the trinity of air, water and soil as the source of all food and life. Though air and soil may be available, without water the life process ceases for the trinity is shattered. Always the trinity is dependent on the unity of all three. Take one away, divide the substance, and the unity is shattered.

What is the chemical composition of soil? Ask any agricultural student and the answer will come immediately: three. N.P.K., nitrogen, phosphorous and potash. Agricultural science centres on obtaining a balance between the three as near to perfection as possible in relationship with the other essential trinity in unity already mentioned, water. If either one is deficient the soil will not be fertile and produce abundant life. Every effort is made to restore the balance....

The trinities in unity go on endlessly. The main source of power man has harnessed and which has revolutionised life on earth, electricity, is composed of three parts, amperes, watts and voltage which constitutes the strength, volume and force of electric current. ...

We will see later in studying the function of trinitarianism in government the basic problem mankind faces in the exercise of power is to never destroy the balance between three separate institutions to ensure the unity of the Holy Trinity in the function of Godly government. In modern government we continuously suffer power short circuits due to a failure to recognise the correct function of the unity in trinity of the separate institutions concerned, but first there is much more to be accepted about the function of trinity in creation.

In space the earth is measured by height, depth and width, and all physical laws governing man's life on earth are determined by that trinity in unity. ...

The history of the world is measured in another trinity we know as past, present and future. ...

What of God's highest form of creation, man? Man is the fruit of a Trinitarian family, father, mother and child. The family unit, designed for perfect harmony with the Holy Trinity is established as the fountainhead of peace and goodwill on earth. Reduced to its basic objective, the primary function of government is to see that family sovereignty is not diminished

by any external power, especially government. But modern government divorced from Trinitarian truth is now functioning to enslave the family to one incestuous monopolistic entity, itself, the state. All policies, taxation, finance, economics, education, social welfarism, are tuned towards the subservience of all individuals to the monopoly state.

These policies pursued worldwide are in direct conflict with Trinitarian principles involving races and nations. Every nation like every individual has its own body, mind and soul. Races and nations can only be perpetuated as God created them in all their differentness. That God desires all peoples to accept Him as the one true God can never be under dispute, but the emphasis is on acceptance not imposition, which means God's kingdom on earth can only evolve from sovereign people, races and nations exercising complete freedom of choice.

Sovereignty in every form is now under increasing attack. Individual sovereignty is preserved when its boundaries are not breached by external forces seeking control of the individual. Man is now seeking to extinguish not only individual boundaries but national and racial boundaries, arguing that it is not right for races and nations to exercise a peculiar sovereignty in their own domain, pursuing their own culture and exercising national control over their own peculiar interests. It is argued this is a form of selfishness and self-centredness, and that God made a terrible mistake creating man and nations in such diversity.

In practically every arena of human association the dominant thinking is to enforce amalgamation not only in the governing of peoples through monopoly political and economic processes, but also culturally, in morals and finally religion. The modern buzzwords, multi-cultural and multi-racial are used to destroy national sovereignty and the right of nations to develop as God created them. Politicians elected to maintain the sovereignty of their country excuse deliberate acts of treachery enacted without consultation with the people with slogans centred on globalism, inferring it is impossible to have a world where nations can retain their sovereignty and at the same time live in peace and harmony with one another. Yet is that not the precise challenge of Christ to his disciples? *"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world "* Matthew 28:19,20.

Through such baptism, God having breathed into individuals a peculiar Trinitarian sovereignty of body, mind and soul, through the agency of faithful disciples breathes that sovereignty into every nation. Those who worship the Holy Trinity can never be party to accepting any policy resulting in destroying the unity in diversity within nations or between nations.

Another key buzzword used to eliminate infinite diversity within the sovereignty of nations is the term rationalisation. The rationalist argues the government must have the right to determine economic objectives, and to eliminate any economic activity they decree as incompatible with those objectives. Financial and economic measures are used to 'drive' society towards accepting government directed objectives.

This concept is based on the mistaken belief governments are elected to determine what is best for the nation. In times of war and crisis when strong leadership becomes critical, even then there must be unity between government and those governed. However as a fundamental principle governing the

relationship between the people and their representatives there is only one principle, representatives are servants, and the mechanisms of government must be such that ensure that the servant serves the master, the elector, and it is the elector who governs...

The trinity composed of an individual, national, and racial DNA can only be ignored at our peril, not God's. The struggle for national survival, the retention of a territorial imperative, is the response of man responding to his own DNA. The desire to be faithful to God is built into every man involving a continual struggle towards greater faithfulness. The task of God's faithful is to find the right way each nation and differing races can live together in harmony under their own sovereignty, respecting and loving one another, enjoying each others culture and differentness as a gift from God to all people on earth revelling in the uniqueness in which God created them, and by doing so not only preserve but enhance the kaleidoscope of God's unquenchable thirst for infinite uniqueness and creativeness. ...

The rebirth of Christian civilisation in the Soviet Union, and indeed in the decadent West can only be achieved through the rebirth of the trinity composed of God, government and elector. In this trinity God's concern is that government and the elector play the role in the trinity, which preserves its unity. When the individual is truly free, government can only perform one role, the servant of all. When government does not perform that role in the trinity it becomes the power mechanism of the few and powerful whose main objective is to generate fear and undermine faith. Those who are without fear and are faithful to God are chosen to lead their fellows into the way, the truth, and the life, found at the throne of the Father. ...

TRINITARIANISM IN GOVERNMENT

To state that the Holy Trinity is the ruling elite in the kingdom of God is to state the obvious. But where is the kingdom of God located, and how does the Holy Trinity work in that kingdom? Is the kingdom accessible on earth, and if so how is man to know of its existence? Christ dealt with these questions in at least two powerful statements. In the first he established the credentials of those who serve in his kingdom. *"He that would be greatest among you shall be your servant."* Matthew 20:27.

These servants become great in their service to their fellow man by first becoming servants of the Holy Trinity. In the second statement Christ was adamant on what constituted the Kingdom of God and where it was to be found on earth. When his enemies challenged him to reveal when the kingdom of God would come he couched his reply in such terms as to brook no argument.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said. The kingdom of God cometh not by observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20,21.

In terms of establishing the seat of God's power on earth this statement of Christ's takes precedence over any other claim to power on earth. The kingdom of God has only one location, within each individual.

The Pharisees to whom Christ gave that definition were Christ's sworn enemies, dedicated to maintaining a religious social structure, which subjected every individual to their control. They believed the seat of power was invested in them by God,

and they were the sole arbiters as to who was, or who was not acceptable to God, and every law they promulgated and enunciated was to that end. What annoyed them beyond that which was bearable was that Christ was inviting all manner of mankind into God's kingdom, thus he was a threat to their religious monopoly.

However, Christ did not exclude the Pharisees from the kingdom. Those not acceptable exclude themselves by the choices they make. Christ made this clear when he went on to speak about those who made such choices in the times of Noah, Lot, Sodom and Gomorrah. Thus the kingdom potentially resides in saint and sinner alike. Christ came to save all, not an exclusive few. As Peter records, the Lord is long suffering to all, *"... not willing that any should perish, but that all should come to repentance."* 2 Peter 3:9. The role of those servants *who would be greatest among you* is to maximise acceptance of Christ by the many through their faithfulness as servants. In a nutshell, is that not the role of the Christian church?

The evidence of that faithfulness in this discussion on Trinitarian government becomes apparent in the growth of Christian constitutionalism incorporating the establishment of institutions built on Trinitarian principles. The evidence is very clear in the Australian constitution these principles were transported with the first fleet from the seat of Trinitarian constitutional government established in Great Britain over hundreds of years of trial and error. In Britain, government had been resolved into a diverse unity of three institutions, Monarch, Lords, and Commons. The unity has not been perfected as the struggle between the will to power and the restraint of power goes on unceasingly, but the foundations are there, and those foundations were brought to Australia and became imbedded in the Australian constitution.

The Australian constitution is therefore basically a Christian document upholding the power of the Holy Trinity. As such it is not widely recognised by either Church, politician, legal fraternity or lay persons. Its Christian nature and roots have not been the subject of educational discipline, but it came into existence because it was the product of deeply rooted Christian community free from the corroding effects of modern "higher" education which elevates man over God. In the period our Christian forefathers debated the contents of the constitution the avenues for propaganda were limited, the media was more responsible and reported the news rather than seeking to manufacture opinion. Today that climate has been obliterated and with it understanding of the Christian content of the Australian constitution. Restitution of that understanding is primarily the responsibility of the Christian church.

Australia's constitution enshrines Trinitarian government in a number of forms. Federal government is composed of three institutions; the Monarchy, which is the final repository of power; the Senate, the upper house, is the second member of the trinity, and the House of Representatives, the lower house, is the third member of the trinity.

In each State we have a similar composition, Monarch, Upper and Lower houses, except in Queensland where the Legislative Council was abolished by a Labor Government.

Then Australia as a whole contains a trinity of three governments: Federal, State and local governments. Thus trinitarianism in government permeates the heart and soul of Australian political life and social structure. The whole purpose of the three separate trinities is to filter out of the legislative

process any encroachment on individual liberty, to order all things to enhance the freedom and well being of every individual Australian. The final legislative product surviving should be such it does nothing to impair the seat of the kingdom of God to be found in every Australian citizen.

The reality however is that the emphasis, especially of Federal and State governments is to enhance the power of a self gratifying executive claiming power over those perceived as lesser members of the parliaments, and the populace as a whole. Far from filtering out legislation destructive of the kingdom these executives make a nonsense of democratic government and are responsible for a never ending stream of burdensome regulations just as burdensome as those heaped upon the people during the ministry of Jesus. The proliferation of ministries and the multitude of government departments mainly at Canberra is designed to achieve the same purpose of those who opposed Christ, establish a monopoly of power in the hands of those who believe they have a God given right to exercise power over others, and to whom the concept of becoming a great servant in the sense Christ described that function has absolutely no place in their thinking.

The concentration of power both into one centre and into few and fewer hands is the result of unrestrained will to power. The motivation is to destroy one of the most precious Christian principles established in Christian thinking, the principle of subsidiarisation, that which makes government subsidiary to serving the individual. The working principles of subsidiarisation are extremely simple as are all great truths. It simply means no power should be exercised at a higher level, which can be exercised at a lower level, and no power should be exercised by government, which can be exercised by the individual, even when those at the higher level are completely convinced they can do it better. The principle of subsidiarisation promotes personal responsibility, safeguards freedom and encourages individual initiative in every individual.

The Australian church is a living proof there was an understanding of the principle of subsidiarisation and that it gave rise to the Trinitarian structure of government throughout Australia designed to filter the power process to eliminate the misuse of power at a higher level when it could be best exercised at a lower. The party system has systematically destroyed the subsidiary structure of government without a word of protest from the one institution charged with its understanding, the Christian church.

The filtering process of Trinitarian government is not now understood sufficiently to become a part of the debate, and in the absence of any teaching on the subject by Christ's disciples, the virtues of the omnipotent State are presented as the only viable alternative. In this climate a Prime Minister can proclaim a Christian faith, but also contend that globalism is the only path to follow, a path that can only be followed by destroying the source of the kingdom of God located within the sovereignty of the nation and its citizens.

The failure of representative, or democratic government is a failure to defend the location of the kingdom of God. Democratic government confused as the right of majority to impose their will on a minority is not Godly government which democracy aspires to. God does not give any individual or collectives of individuals the right to oppress others. Democratic government in the reality of Godly government is about defending any individual against oppressive power whether that

power is used by another individual or a group. Therefore the genuine democratic vote will always incorporate that principle.

In Australian democracy, per our Christian constitution, there is a trinity of three persons, monarch, politician and elector. For each it is vital they retain their unity in trinity. Just as in the Holy Trinity, each has a separate role which functions to produce harmony. Whether monarch or politician, together with those they represent, all are the repository of the kingdom of God. The forces of evil seek the corruption of each unit of this trinity, but it is obvious special attention has been given to the function of the political representative. The difficulty for the politician as against the monarch is that man elects the political, whereas the monarch is elected by God as the result of the hereditary factor. The man elected politician is much more subject to manipulation by external forces than the hereditary monarch. When forces external to the individual attack and seek control over the individual, the objective always without exception is to destroy the God given sovereignty built into that individual which constitutes the kingdom of God. The monarchical institution is the greatest advance made by man in the art of government acting to defend the kingdom of God, not necessarily by any virtue of the incumbents, but because they are not subject to external power to the same degree as elected representatives. Every endeavour should be made to ensure the political representatives enjoy the same immunity from external power. In that objective Christian Democracy has failed.

The political servant who retains internal sovereignty will only uphold laws, which also sustain the sovereignty of his constituents. Such a representative will work to ensure no other individual or group of individuals can impose their power on his constituents. He will act as a true shepherd. When the representative accepts a law as binding on all it must be a law their own conscience tells them will extend the freedom of every elector without exception.

Such law is the fruit of the conscience, which is the direct channel between each created being and their creator. Therefore the God endowed conscience will not produce the fruit of a conscience gone astray, one bought by money, position, power, or even the desire to 'do good'. Christ put the right function with crystal clear clarity when he spoke of how a good tree cannot produce bad fruit, or the impossibility of thorns producing grapes or figs.

Political representatives in whom the kingdom of God resides will bring under their subjection every legislative proposal put before them, subjecting it to the same purging and pruning process Christ spoke of in his relationship with his Father. *I am the true vine, and my Father is the husbandman. Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth (prunes) that it may bring forth more fruit. " . . . "If a man abideth not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire and they are burned."* John 15:1, 2 & 6.

Legislation under consideration will on no account be voted on until it is read by each representative who will testify to have a full understanding of what is proposed. The representative will ensure the legislation does not enhance the power of some and diminish the power of others, that its impartiality is beyond challenge, therefore does not become the subject of virulent and acrimonious debate, but is fully accepted as law common to all without discrimination in the same way as God's grace is poured down on all without exception, on the just and the unjust alike, on sinner and saint.

In this summary we can immediately discern the destructive and evil role of the party system. 'Evil' is not too strong a word to describe the function of the party system. The price exacted for party endorsement is control of the representative's God given conscience and vote. External power invades the representative's kingdom and destroys its defences. The reward of the party member is continued party endorsement, access to the fruits of office and the exercise of power, the right to increase material gain in exchange for the sale of the most precious of all possessions, their God Given birthright of free will. From acting as an individual of integrity with sovereignty intact, the party representative now votes as one of a group driven by mob rules under the control of the same power which with Christ's permission drove the Gadarene swine to their destruction. Like the mob with whom there is such affinity, party politics is without health, sovereignless and parasitical; it can only sustain itself by feeding on power. Destruction of the individual is its end. Against such power stands the only alternative power, that which can never be imposed, which Christ refused to use even against Judas who betrayed him, whom he so aptly described as *the son of perdition*; one who destroys the gift of God's sovereignty by his own hand. Like Satan, Judas required Christ to surrender his internal sovereignty, which the party politician does when surrendering to the party system. The awfulness of that power is that the individuals who sell their soul to it are never released from the knowledge of what they have done, no matter how much they seek to insulate their God given conscience. Judas went out and hanged himself. In the great high priestly prayer recorded in John 17 Christ prays for the integrity and sovereignty of his disciples, present and future, "*That they all may be one; as thou, Father, are in me, and I in thee, that they may be one in us; that the world may believe thou has sent me.*" John 17:21. Here is Christ once more reiterating the source of the kingdom of God as the only source of his power he spoke of in Matthew 28:18, 20, pleading they be given the grace and courage to carry out *whatsoever I have commanded you.*

The whole of the seventeenth chapter of John is about the sovereignty of God imparted to man so that they may be delivered from evil, *that they may be one in us*, but Christ knows even though he has done everything the Father required of him, *I have declared unto them thy name, and will declare it: that the love wherewith thou has loved me may be in them, and I in them.*" 26, in the final analysis even though Christ is prepared to give his own life to strengthen them his disciples have to choose of their own volition, from the basis of their own sovereignty, to be one with Christ, the Father, and the one Christ sent, the Holy Spirit. There is nothing more precious the Christian church can defend than the sovereignty, the free will of each individual. To defend such sovereignty the Christian church has to be up to its neck in politics, the struggle for power, but never in such manner as to impose its will on mankind, but to ensure that mankind is free from any power which seeks to breach individual sovereignty.

Every association of individuals formed on earth has within it the seeds of its own destruction, the elevation of the institution or organisation over the individual, subjecting the individual to the institution rather than the institution existing to serve the individual. In its extreme form it was blatantly evident in the Soviet Union where every member of the Party worshipped the State above all else, often applauded by the Christian west. Even during Stallion's purges in the thirties leading members of the party who had taken a contrary line to the central committee accepted without protest death as the consequence of their

submission to the State. Whoever held power in the State had in their view a perfect right to become judge over life and death. The State had become their God.

Business corporations and religious denominations can and do assume positions of omnipotence over individuals which distort the purpose of the institution. The biblical literalist who takes the view that the last word has been said and written on The Word limits God's authority. This position, often taken in the belief man the sinner must be rigidly subjected to a point of authority with whom there is no debate ignores man's true relationship with God who never imposes His will on man. Voluntary acceptance is the only basis on which God and man can come together in complete unity. The bottom line is that God cannot be limited by man, especially by those who claim a monopoly of understanding God's purpose for man. That was the attitude Christ disputed with the Pharisees. Man can only access God's divine purpose in a one-to-one relationship with Him, between which nothing must intervene. Such we can truly say is the divine purpose of Christ's church. Only by keeping intact the source of the kingdom of God, which Christ established as existing within each individual, can man fully know God.

The Christian church allows party politics to proceed without any condemnation even though its every action is to destroy the kingdom of God. Why? The elected representative is an extension of the Christian shepherd. Those who claim the status of Christ's shepherds cannot stand idly by allowing those who should be an extension of themselves to become ravening wolves savaging Christ's flock. The Christian church has failed to use.... *every word that proceedeth out of the mouth of God.*", Matthew 5:4, the weapon Christ referred to when repudiating the temptation of ultimate power offered by Satan on the mountain. Obviously the church uses many words concerning sinfulness, but not the vital ones, which challenge the sinfulness of the party system. The exegesis and hermeneutics has not yet extended that far, thus illustrating the limitations of the written word to bring to life the unwritten word.

If representatives retained their internal integrity they would explore every means of unanimity in Parliament. Opposition for the sake of opposition would never arise. The modern party system exploits class warfare and encourages hatred of one section of the community against another. Surely such warfare cannot go uncondemned by Christ's shepherds?

Should it not be the desire of Christ's shepherds to establish a unity of purpose between all elected representatives? *That they all may be one, . . . serving every section of the populace?* The party system makes a complete farce of the law of love founded on Christ's injunction, "*He who is greatest among you, shall be your servant*". The party representative maintains the charade of being a servant of the elector, but when it comes to voting for legislation obeys the party. Knowledge of, and responsibility for the repercussions of the legislation becomes secondary to obedience to the party. The failure of the Christian church to put the party system under Christ's microscope has left a confused flock with the option of voting for what is often described as the lesser of two evils, when in fact all modern political parties are evil. The time must come when the Christian church repents of its neglect; it will then set about enunciating the principles of power binding on all representatives responsible for the safety of Christ's flock. There will be much pruning of any useless branches that have withered, whose only destiny is to be cast into the fire to be burned!

What we have been examining here in the failure of the party representative is the corruption of power. Lord Acton

summarised the problems of modern government faced by the growth of power. In a letter to a Bishop of the Catholic church in London in 1896 he made his famous comment which has come down through the years, but from which we have learnt little or nothing: "*All power tends to corrupt, and absolute power corrupts absolutely.*"

Essentially what Lord Acton was saying was power can be exercised with a minimum of corruption if it is decentralised. If it becomes absolute there is no escape for the individual from the force unleashed. Power becomes absolute when it is centralised in the hands of few, or even one. Stalin and Hitler both exercised absolute centralised power. The globalists, the international debt merchants, the economic rationalist seeks the same form of power. The opposite form of power, Christ's form, is decentralised power.

When we talk about the power of the kingdom of God residing in the individual, we are pinpointing the ultimate point of decentralised power, decentralised to the point where individuals have control over their own destiny in association with God. They can then associate with fellow citizens freely to

enhance and complement their mutual freedom, but only so long as they do not forfeit their individual sovereignty. That sovereignty cannot be compromised diluted or transferred. All successful associations, which take place between individuals, incorporate unnegotiable principles, which benefit all to increase the sovereignty of all. If society does not incorporate those principles it will disintegrate. In the final analysis God rules.

The trinitarianism in the Australian constitution establishes the foundational base for an evolving Christian society in which the destiny of man is unknown except to God, but the vision of those constitutional forefathers who gave us our constitution undoubtedly was fired by the desire that in Australia we could pursue that destiny.

Our immediate task is to find ways and means to ensure political representation incorporates the Trinitarian principles which have been built into the constitution. We will then see the trinity of politics, economics and finance become the servant of the people, releasing them from the power of mammon and resulting in a greater realisation that the end of man is to know and worship God the Father, Son and Holy Spirit. _____

REALISTIC CONSTITUTIONALISM

Excerpts from the works of C.H. Douglas

It is easy to demonstrate that minorities (not to be confused with any particular *economic* class) are invariably in the forefront of improvement; and that while a minority opinion is not certainly right, a right opinion on a novel problem is inevitably a minority opinion - beginning with a minority of one. - C.H. Douglas, *Social Credit*.

Nevertheless, the democratic idea has real validity if it is separated from the idea of a collectivity. It is a legitimate corollary of the highest conception of the human individual that to the greatest extent possible, the will of all individuals shall prevail over their own affairs. Over his own affairs, the sanctions of society must be restored to the individual affected.

There are two provisions to a genuine democracy of this nature. The first is the provision of an absolute check on majority bribery of the description to which reference has been made. And the second is the provision of something, which may be called a Civil Service of Policy, as distinct from Administration. - *Ibid.*

Majorities and the "Führerprinzip"

The idea of a political majority is clearly part of the ideology war, and it is closely associated with the "Führerprinzip" - the conception of society as an army progressing under the orders of a General. "God is on the side of the Big Battalions." How much if any, reality, is there in this proposition? ("*The Big Idea*" 1942, Chap 15).

Greece, Rome, Venice, Spain, Holland, England, all of them small, have all, in their turn, set the fashion in civilisation, and, in every case, their eminence has not only been in the midst of far greater, and in most cases, opposing populations, but has, for the most part, been most clearly marked at a period when the disparity in numbers was greatest. - *Ibid.*

Admittedly, this day of splendour has been to a much greater extent than is commonly realised, a monetary phenomenon. But to say that, is completely to miss the most important lesson, which can be deduced from history. That lesson is that the increment of association is greatest where the association is most flexible, or to put it another way, money has been, in the past, the most flexible voting system ever devised, enabling the voter to change his policy and to hold an election every five minutes. - *Ibid.*

It is obvious that a majority is only a specialised and deceptive word for the "Führerprinzip". No majority can act without a leader. When an individual resigns *power* to a leader, he resigns it *primarily* to be used against him. To the extent that the "Führerprinzip" has been effective, the present state of the world is the result of the "Führerprinzip". You can't have it both ways - either the device is ineffective or the results are catastrophic. - *Ibid.*

. . . The attempt to construct a system of human relationships on the "rights" of majorities is not democracy. If it were, democracy would stand self-condemned. - *Ibid.*

Freedom and Liberty

There is probably more nonsense spoken and written around the words freedom and liberty, than in regard to any two other words in the English language. As a result of this, we have been treated to a dissertation by Signor Mussolini, suggesting that liberty is an outworn and discredited word. Signor Mussolini is mistaken. Liberty will come into its own, although it is quite possible that two groups which appear to be enemies of it and have much in common including, quite possibly, a similar origin, i.e. Bolshevism and Fascism, may be necessary to clear the minds of the public of much of the misconception which surrounds the idea, by demonstrating *what It is not*. - "*Social Credit*", Chap.4, Part 1, 1924 edit

Common Law derived mainly from the Church - not the electorate

... Speaking, not of course as a lawyer, but as a student of history and organisation, it is my opinion that the restoration of the supremacy of Common Law, the removal of encroachments upon it, and the establishment of the principle that legislation by the House of Commons impinging upon it is *ultra vires*, is an urgent necessity. The locus of sovereignty over Common Law is not in the electorate, because Common Law did not derive from the electorate and indeed antedated any electorate in the modern sense. In the main it derived from the Mediaeval Church, perhaps not directly, but from the climate of opinion, which the Church disseminated.

RELIGIOUS FREEDOM PRECEDES POLITICAL FREEDOM

by Bishop John Hepworth

We are indebted to the Canadian publication, *The Rock*, edited by Bishop Robert Crawley, 10989 Hillsea Crescent P.R.4., Ladysmith, B.C. Canada, VOR 250, for the following edited version of an address given by Bishop John Hepworth at the European Parliament in Brussels on December 6, 1998, to celebrate the fiftieth anniversary of the Universal Declaration of Human Rights. Bishop Hepworth, a Professor of International Relations, is Chairman of the Australia-Vietnam Human Rights Committee. Both Bishop Crawley and Bishop Hepworth have been Guests of Honour at *New Times* Dinners, and have given outstanding papers at League of Rights seminars. Both are prominent members of the growing Anglo Catholic Communion.

The world appears to have emerged from a period of Cold War. Like combat in an ancient arena, two ideologies fought to the death. And as occasionally happened in the ancient arena, the vanquished was allowed to linger, mortally wounded but still capable to do harm. So something of that War continues, and in places like Vietnam and Burma and China, a vanquished ideology still crushes the people.

One of those ideologies can trace its origins through the wonderful Greek philosophies of individualism, through the great tradition of what we call Western Thought in which such concepts as good and evil, of person and conscience, of sin and redemption, or religion and politics and Church and State. And even earlier, through the great tradition of Jewish revelation, in which powerful individuals confronted with injustice and responding to visions of glory, become the nucleus of one of the most enduring societies history has known. Here the individual human being is the foundation of society.

The other ideology inherited little, since it strove to confront the other and to construct in its stead a new order based on the pre-eminence of society and the State. The individual could not be allowed conscience or freedom or integrity, because all individual activity confronted and challenged the dominance of the State. Phrases such as dictatorship of the proletariat betrayed its contempt for the individual person. Here the individual is sacrificed to the greater goal of global domination.

In this conflict, millions have been sacrificed. Some have gone proudly and provocatively to their camps and their deaths, most have been prisoners and martyrs in causes that mostly seemed hopeless. Meaningless individual deaths have confronted the might power of the State.

Small wonder that this has been a century of human rights. More importantly, it has been a century of individual human rights. We have learned to speak of the Rights of Man. We have learned to care less about the rights of government and rulers and society. We have also learned that the call for rights can be subverted by the powerful. And the powerful are not always the legitimate inheritors of wealth and privilege, against whom Marx and his followers frenzied. The powerful can also be the manic manipulators of opinion and prejudice. It is hardly new to compare the meek and powerless with those that dominate. But the lesson has to be learned in each century as power and dominance shift their ground.

There can be no individual human rights without the freedom of the individual to practice religion. Religion alone can

answer the fundamental questions of human existence. Science may be well advanced in telling us how a human works. Religion has the more sublime story. It tells us why a human exists. More than that, religion demands of the human a manner of life, a set of relationships, and a transcendent response to the forces that sustain the cosmos. In religion the individual finds a place in time and space that gives meaning to existence. And a person finds the meaning that underpins identity.

Without the right to know and practice religion, the great catalogue of rights in the Universal Declaration loses its foundation. Without the conscious immersion of the individual in the belief and practice of religion, identity is lost - identity with the history from which the individual springs, identity with the culture and philosophy and literature and art that have shaped that history. And - I speak now as a Christian, but I speak also for my colleagues from Vietnam who are Buddhist - *without religion there can be no confrontation with that Divine Fire that conveys purpose to each individual. Life becomes a meaningless charade divorced from purpose and identity.* And so I turn to that sorry nation of Vietnam. I could as easily turn to many other parts of Asia, where the State dominates individual belief and life. But I turn today to Vietnam, where the persecution of the individual is intense. At the moment over thirty thousand people are in concentration camps because they are priests and monks, poets and writers, musicians and thinkers. Everyone who has allowed the Divine Fire to glow in them has been suppressed. Countless further people have been placed under house arrest, or relocated to rural labour camps. Eighty-year-olds are in camps because they are still capable of thought. It is one of the great tragedies of our century.

This is a chilling image of the world of communist dreams. It is a chilling reminder of the world of fascist dreams.

The monk prostrate in his temple, the priest in the early morning light at his altar, the poet at his scroll by a flickering lamp - these are all images of the human spirit soaring beyond the reach of bureaucrat and legislator. Government - the collusion of individuals to create order in their society with a shared vision and purpose - is one of the glories of human progress. Secular society may be uncomfortable with constitutions that place the nation "under God", with the implied limitation of human power, but it knows that absolute power always corrupts. The cage-keepers of Vietnam must never be allowed to prevail.